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DISCOURSE

ON THE DEATH

OF THE

Hon. George Cabot.

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W. H. C. Cabot



A

DISCOURSE

DELIVERED IN THE

STONE CHURCH, SUMMER-STREET,

THE LORD'S DAY AFTER THE INTERMENT

OF THE

Hon. George Cabot,

WHO DIED APRIL 13th, 1823.

By JOHN T. KIRKLAND, D.D.

BOSTON:

WELLS AND LILLY, COURT-STREET.

1823.

Sermon

AT THE NEW SOUTH,

ON THE DEATH

OF THE

HON. GEORGE CABOT.

PSALMS XVI. 3.

THE EXCELLENT, IN WHOM IS MY DELIGHT.

THE excellent in material objects is contemplated with satisfaction. Order and perfection in inanimate things create emotions of pleasure; and in living, conscious, intelligent beings, are viewed with higher complacence. The human exterior is susceptible of its appropriate excellence. A form displaying symmetry, proportion and elegance; features, air, and movement dignified and comely, have an attractive power. But whilst a pleasing and commanding person and outward graces excite interest, it is the excellence of mind and character, intellectual and moral excellence, which chiefly engages admiration and affection. When it is present men take example from it, and when it is gone they desire it.

For although the excellent be our delight, they are mortal. We desire to retain in life the great and good, who are distinguished by talents, accomplishments, virtues, usefulness : but the law of nature and the order of Providence assign indiscriminately to the sons of men a limited period. The unsparing scythe of death cuts down alike the fairest and the best, and the least valuable and interesting. No superiority avails to give exemption. A spirit of the highest order and purity, the most active and expanded intellect, and the most eminent virtue, have as little power against the invasion of disease, and the law of dissolution, as the feeblest spark of mind and the faintest ray of moral goodness.

And when the excellent die, it is a calamitous inroad upon the happiness, the interests, the feelings of survivors. Near friends experience the loss of their chief earthly blessing. They are deprived of the object of unlimited confidence and entire affection ; of a guide and counsellor, who showed the way of prudence and of duty ; a companion and associate, whose conversation was a fund of instruction and delight ; an assistant of the virtue, a friend of the happiness of all, with whom he was connected. He is gone the way whence he will not return. The grave will not render him back. We suffered much in the parting conflict, witnessing bodily pain which we could not alleviate, and mental emotions too strong and deep to be uttered, the yearning of a heart full of tenderness. We are deprived of the benefit of accustomed care and kindness. We must bear

burdens and sorrows alone, which affectionate participation made light, and find enjoyments tasteless, which derived their relish from the connexion that death has severed. The excellent has operated around him by the communication of knowledge, by the influence of example and the defence of truth, by services affecting the whole public, or particular sections, by the discharge of trusts of greater or less importance. The community, civil, commercial, literary, religious, is sensible of the loss it has sustained. It is truly said, that we do not always properly estimate an excellent man, who is daily before our eyes.—He becomes mingled and confounded with other men. His great and superior qualities lose their novelty, and we become too familiar with the common materials that form the basis of the loftiest character. Even the unostentatious simplicity of his character, that charm, which gives the nameless grace to real excellence, may cause him to be undervalued by coarse minds, who do not know that true worth is always void of glare and pretension. Yet it is sometimes the happiness of those who stand above their fellow-men, to join to elevated talents and commanding influence, a dignity and amiableness, which overcome ill-will, and prevent a disposition to deny or dispute their worth, and make at least every good man their friend.

These topics, my hearers, cannot fail to be applied by us on the present occasion. One, whom we believe and feel to be excellent, has lived among us and is gone. A light is quenched in a moment, and a sup-

port is removed; a benefactor of his age, of his country, and of his race is taken from this scene of things.

We would take a due notice of this bereavement. We would lament departed excellence, as becomes our principles and our hopes.

To this end let us think of our *consolations* and our *duties*. There is a voice of comfort and of instruction in the dispensation, which at this time engrosses our thoughts and affects our hearts.

When death steps into the circle of the family, of friendship, of neighbourhood, of civil and religious association; and despoils us of the estimable and beloved, we are surely permitted to mourn; but not as those, who have no resource, no alleviation for their grief. We have strong consolation. We have consolation from reason and religion, from the doctrine of a wise and benevolent, though often inscrutable Providence; from the belief of a future life, and the faith and hope that pertain to us as disciples of Jesus Christ; from a consideration of the design and uses of adversity, and the salutary influence of sorrow. There is consolation to be derived from circumstances peculiar to the instance of mortality we deplore. We have a great blessing to acknowledge, not less than a sad affliction to lament. It is a privilege to have been united by nearer or remoter ties with the excellent; to have cause to honour their memory and bewail their death. What benefit have you received from their wisdom, virtue and piety? The connexion was not broken when you first began to partake its ad-

vantages and delights. It has been prolonged beyond the common lot. To part with one so endeared does indeed give a pang; to have had him so long is a subject of gratitude to the Author and Preserver of life. What a sum of good has accrued to you and to others from the relation which is now dissolved? How much have you and they been indebted to the life and character of this guide and friend, during his sojourn below? How much do you and others owe to the light of his mind, and to the effects of his providence and exertions; how much to the attraction of his example, to the spirit and charm of his conversation, to the constancy, the uniformity, the consistency of his virtues. Seeing that he has finished an honourable and beneficent course, and sustained the duties and the trials of his earthly probation as we should desire, and has gone as we believe to rest and reward in another and better life, shall we not resign ourselves to God who gives and takes away, and be at peace?

We feel the affliction of losing the excellent. We desire to submit, and we would not reject the consolations which our merciful Father in heaven permits to attend the inflictions of his hand.

Let us in the next place, apply ourselves to the *duties* to which we are summoned by the removal of important characters from life. The moral Governor teaches by his Providence, as well as by his word, and events not less than precepts express our obligations.

When the wise and good have finished their course

below, we are required to show respect to their memory, to hold them in due esteem and honour; to guard, excite, and elevate our virtues by the recollection of their estimable qualities and actions, and to exert ourselves to supply, as far as may be, the loss of valuable persons, by increased diligence and fidelity in our respective places.

It is due to piety, to patriotism, and to friendship, to meditate on the character of the distinguished individual with whom we have been accustomed to unite in the weekly services of this place, but who is no more to partake in the duties of an earthly sanctuary.

I shall offer you some imperfect notices of his talents, accomplishments, virtues, and usefulness, and bring to your minds a few of the counsels of reason and religion which the occasion and subject present.

Can these meditations fail to enliven our good affections, and to strengthen and direct our honourable and virtuous aims?

“There is no doubt a great native difference in those original principles, which are to be unfolded by the progress of time into intellectual powers and moral dispositions.”

Mr. Cabot was endowed by nature with uncommon powers of mind. His contemporaries, from boyhood, evinced that they felt the ascendancy of his talents. He was distinguished by the clearness and justness of his conceptions; the soundness of his judgment, and the strength of his reasoning. He joined, however, to these peculiar gifts, a more than

ordinary measure of the other intellectual faculties, a retentive memory, a lively but regulated imagination, a delicate and correct taste, and a keen and polished wit. His original organization was marked by great sensibility.

For the development of his mind, he was doubtless much indebted to the impressions received and the habits formed under the paternal roof, during childhood and early youth. He owed something also to his opportunities, and to his proficiency at the best seminaries of the time, where he made acquisitions, which, though of partial extent, as he entered upon active pursuits while very young, were yet a valuable preparative for his private studies. But what was done for him by others to produce and mature his abilities, was of small moment compared to what he did for himself.

Before he reached the manly age, we find him exhibiting manly qualities, joining to the ardour and vivacity of youth, the reflection and forecast and self-command, that would do honour to mature years.

He early formed habits of mental activity, and accustomed himself to inquiry, to reading and thought. He united speculation with a strong turn for a spirit of observation, and a careful attention to facts and experience. He examined freely the foundations of received opinions, without any disposition to extremes; and without overlooking the essential principles of human nature, and the basis of truth often concealed under a superstructure of error.

Although for a great portion of his life engaged

in business, at sea or on shore, he found time to cultivate letters, to be conversant with books, and indulge that love of reading, which continued without intermission to the end of his days.

Without the stimulus of professional necessity, from a taste for intellectual enjoyment, and the internal spring of his mental frame, he was constantly enlarging his knowledge and improving his powers.

His mind was at once comprehensive and discriminating; full, yet accurate. He was sagacious and acute in disentangling involved and difficult subjects, knowing how to separate appearances from realities; to distinguish the probable, the true, the practical. The materials that constituted his intellectual store, lay in his mind in a methodical arrangement, ready to be applied to their proper uses, for argument, persuasion, colloquial communication, or the conduct of life.

Mr. Cabot at different times cultivated acquaintance with natural science, and the laws of the physical world. His favourite subjects were moral and political philosophy; human nature, its faculties, powers, and sources of enjoyment and excellence. He bent his attention to works, treatises, and questions relating to the foundation of morals, the good and evil of which man is susceptible, especially as a member of political society: what is to be done by civil regulation, and what left to individual skill and enterprise. The principles of legislation and commerce, and the means of improving and perfecting the relations proceeding from human association, engaged his sedu-

ious inquiries, and became familiar to his mind. He studied the interesting periods of civil history, ancient and modern. He analysed the governments, and investigated the character, manners and progress of nations. He had a discriminating and lively perception of the excellent in nature and art, in works of sentiment and elegant literature, and generally in the productions of genius and taste. The principles of Religion, what we should think and believe of our relation to the Supreme Being, and a future life, were subjects of his habitual inquiry and meditation. He availed himself of all means for judging of the evidences, the history, the doctrines and purpose and characteristics of the Christian system.

These resources and acquirements were not hoarded by the possessor as a useless treasure and selfish luxury. He was communicative of his mind; and with what skill, felicity and effect, they are witnesses, who heard him in public speaking, in the discussion of topics incident to the transaction of various concerns, and especially in the freedom of private conversation. It may be said of him, as of the Roman orator, that none ever left his presence without hearing something worthy to be remembered and not easily forgotten. The lucid order, the justness and pertinence of thought, the clearness and strength of argumentation, the appropriateness, the simplicity, the vivacity of diction, the aptness of illustration, which characterized his discourse, made him in a singular degree instructive and entertaining; sure always

to inform and interest, and often able to overcome prejudice, and convince and persuade his hearer.

Whilst we pay our tribute of respect to the talents of our admired friend, we have a fund of improving contemplation in the moral excellence, that marked and adorned his character. We could not but perceive how he considered the moral nature of man as the basis of true dignity, the chief seat and spring of his happiness. He was a disciple of that philosophy, which counsels us to substitute the enthusiasm of virtue for that of the passions. His aim was rectitude, yea perfection, doing always the best which the occasion and means permitted; and having this elevated standard, he attained to uncommon proficiency in moral wisdom and goodness.

The enumeration of the principal virtues, considered in their relation to ourselves, our fellow-men, and the Deity, is a delineation of the character of our venerated friend. He was distinguished by prudence, which seeks lawful advantages by right and appropriate means; by contentment, which acquiesces in a moderate portion of good, is reasonable in wishes and expectation, and keeps at a distance from selfish repining; though not without keen sensibility, and a constitutional pre-disposition to anxiety; by fortitude, a spirit collected and resolute in difficulties and dangers, and evincing always an entire superiority to fear; by patience, bearing trials with an equal mind, and especially showing exemplary composure in bodily sufferings; and by modesty, refusing to make pretensions, and display superiority; whilst

estimating highly the value of opinion, paying a delicate respect to the impressions of other minds, and pleased with the favourable judgment of his fellowmen. He exhibited the spirit of application and industry; executing seasonably and thoroughly what he undertook; and though less willing than was desired, to assume responsible employments, he was far removed from any thing like indolence. He maintained a wise and careful self-government, disdaining the bondage of sense; in pleasures, regarding the boundaries prescribed by nature, by health and by duty. He saw the value of the golden mean in conduct, and cultivated the moderation which prevents virtue from degenerating into vice, by irregularity and excess, and which, in relation to distinction and place, rather avoids than courts pre-eminence.

The social virtues, the kind affections, placed Mr. Cabot among the most amiable, as well as estimable of men. Who ever disputed his justice in transactions between man and man, his respect to the rights of others, his observance of truth, his fidelity in every trust? How careful was he to mingle gentleness with authority, and in the use of power and influence, to show himself considerate of our common nature?

Not merely the several parts of a right and equitable conduct were scrupulously observed by him, he won the hearts, he ministered to the improvement and happiness of those with whom he was connected, by all the acts and expressions of benevolence; by a temper most bland, affectionate and generous. In

the near relations of life, and in the circle of particular friends, he was devoted, cordial, sincere, ready to sympathetic joy and tender compassion, making their interests and feelings his own. In general intercourse, he was a conspicuous instance of dignified courtesy, of affability of conversation, of gentleness to the faults and condescension to the weaknesses of men, united with depth of principle, and entire independence and frankness. He carried with him a discretion and urbanity, which prevented offensive inadvertencies, and dictated a deference to the rights, and a consideration of the wishes and expectations of men in society. What a care did he show to be equitable and candid in his judgment of men, whilst he estimated their characters with exact discrimination. How did he delight in what was done well by others, and how pleased was he to find cause for commendation? Whilst he was prompt to offices of kindness to individuals, he embraced opportunities of wider usefulness by co-operating in good institutions, selecting from the various calls of this kind, such as he most approved. His feeling of citizenship and of patriotism was deep and powerful, producing habitual solicitude upon all subjects connected with the safety, interest and honour of his country.

He took a lively interest in the state of the world. He was not an unmoved spectator of events affecting the condition and prospects of the family of mankind. He attended to the causes, the progress, the actual and probable results of the political revolutions of modern times, with animated interest.

Religion presented itself to Mr. Cabot's mind as an august and affecting subject. He viewed the great fundamental principles of religion as entirely adapted to the nature and state of man, the surest basis of morals, and the chief source of consolation. Christianity appeared to him as true and excellent, the guide of faith and practice, and the foundation of hope, and eminently a moral system.

He honoured and supported the institutions of religion; believing the duty of Christian temples to be the command of the Deity, the dictate of reason and the call of nature, a means of improvement and of comfort, a friend to the dignity of human beings, to the melioration of the social character, the blessing of individuals and of families, as well as conducive to the welfare of the community, to the glory of the Creator, and the salvation of souls. How much he concerned himself in these services, and desired they might be efficacious, is known to you with whom he walked to the house of God, and the Christian ordinances, in company; you, who perceived with what attention, candour and patience, he heard the word, and with what reverence and feeling he joined in acts of devotion: and who experienced his counsel and assistance in all the affairs relating to your religious society. For his pastors, those who have gone to rest, and those who survive, let me speak of his faithful friendship to them, the affectionate interest he took in their usefulness, reputation and comfort; ever forward to strengthen their hands and encourage their hearts.

The talents and excellencies, which we have described, were exercised and displayed by Mr. Cabot, principally in the relations of private life; first in the pursuit of his vocation, when at the early age of fifteen deprived of his father, by death, he left academic life; and entered upon the sea and mercantile employments, in which he was distinguished by skill, activity and enterprize, and while a youth, acted the man. They were displayed in an extensive circle of friends and acquaintances; in the part he took in several important institutions; the duties he discharged, and the offices he filled, connected with commerce; and occasionally in public political stations; soon after in the State constitution, in the senate of the Commonwealth, but to which he declined a re-election; in the Convention for framing the constitution of the State, and for ratifying that of the United States; in the Senate of the United States, for a few years, where he was the friend of Washington, and of Washington's friends, during the most critical period of his presidency; and at a recent period, when in the late war, the exigencies of the country seemed to Mr. Cabot to require his co-operation, he presided over a body designated from New England, in a season of extreme solicitude, to attempt means for averting a dreadful storm of public calamity.

The occasional duties of this nature which he undertook, he discharged with signal ability as well as faithfulness. He was often desired for public employment, but he thought himself at liberty to follow his inclination, and be for the most part a private citizen.

He would not come within the circle of ambition. It was one cause of his rejecting the calls to place, that his delicate temperament could ill bear the collisions, contests and anxieties incident to public life. But although for most of his time a private character, he operated extensively upon the community, by the effect of his opinions, his counsels and his example. He was much consulted upon great public questions. His advice was asked in affairs of consequence, more frequently than almost ever happens to any individual, and it was given with the same seriousness with which it was asked.

A kind Providence, with a measure of disappointment and affliction, assigned him a large portion of the chief blessings of existence; health, easy circumstances, favour and consideration with mankind, domestic endearment and happiness, with all the satisfaction inseparable from his disposition and character, his constant use and exercise of his mind, and his social temper, his belief in the wisdom and rectitude of the divine administration, his conscientious endeavour to excel in virtue, and his hope and expectation of a better life.

Within two years of his death, he was subject to the attacks of the disease, which in the few last months, became very much aggravated, and was attended with paroxysms of extreme pain, till it destroyed the springs of life. Without complaint, with as few external indications of suffering as possible, with a peculiar sweetness, and the overflowings of affection to the devoted friends, who ministered at his

sick and dying bed; with entire resignation to the will of God, he saw the advancing step, and sunk into the arms of death.

What man is he that liveth and shall not see death?

Whilst we regard the call to cherish the memory and honour the character of the estimable who have ceased to live, let us take other lessons of wisdom and piety from their departure.

We are instructed to moderate our earthly attachments, and to repress our passions. The night will soon overtake us by age, disease or casualty. We will not indulge the expectation of any lasting good in this fugitive state. We perceive the uncertainty of our enjoyments, the frailty of our hopes. Were our condition less precarious and mutable, mortality reminds us that our lives may fail, and that those on whom our chief happiness here depends, may also fail.

Let the consideration of the few and evil days of our pilgrimage exert a kindly influence upon our social intercourse and relations. Let it compose animosities, and promote affection and fellow-feeling. We will not by unkindness or neglect, mingle unnecessary bitterness in the cup, which Providence has ordained shall have enough of sorrow.

The Supreme Disposer calls into exercise at once our gratitude and our submission, when he displays his liberality in forming here and there a limited number, to impart wisdom and virtue to many; and his dominion over the noblest as well as the humblest of his works, by removing those, who have been instruments of his benign purposes, and supplying their places by others.

The death of those, who have performed an important part in the community, should enliven the diligence of all in their respective stations and characters, and engage them to such conduct as may mitigate the evil we have suffered, in the removal of the eminent.

It is the part of generous youth, to be emulous of equalling, nay, of surpassing, distinguished predecessors. The welfare of the community, civil and religious, social order and the happiness of private life, not less than your individual well-being, are involved in the course you take. Let not any of you, capable of high improvement, be willing to act an inferior part. Aspire to an extended and honourable reputation, and labour to be acknowledged as benefactors to your race. Follow the footsteps of the great and good. Aim at a finished character; deeming that nothing is done, while any thing remains to be done, for attaining intellectual and moral excellence; and expect a large reward.

We learn the infinite value of that religion, which gives us a remedy for the evils of death and the sorrows of life, teaches us to join the future with the present, and to look for a revived or continued existence, when the body has ceased to live.

Let us seek, above all things, the character which this faith requires, and to this end be followers of the good who have gone before us. Have we observed the elevation of their views, the strength of their principles, the usefulness of their lives? Have we

seen them consistent and sincere in the various parts of behaviour, partaking the consolations whilst fulfilling the duties of religion, and experiencing the serenity it is fitted to impart, when most necessary, when nature is sinking, and all other resources fail? Do we honour and cherish the memory, and lament the loss of such persons? Let us seek to live and die by the same principles and hopes, and be prepared to unite with all the holy and virtuous in one glorious and happy society in heaven.

Obituary.

DIED in this city, on Friday the 18th, the Hon. GEORGE CABOT, in the 72d year of his age. In the death of Mr. Cabot, the public have sustained a loss which will not soon be repaired ; his connexions and friends one, which can never be supplied. If we should be influenced by a recollection of his modesty and his aversion to public display ; if we should obey what we know would have been his injunctions, we should refrain from any notice of his character. But it is an occasion, in which public feeling must have utterance ; and it seems better that this notice should come from one, who has known him long and intimately, than from those, who are more able, but who have had less opportunity to know, that his talents seemed the most extraordinary, his virtues the most bright, to those who had the happiness to see him most familiarly. His character is a public property ; to perpetuate its influence is a public duty ; and in such a case all private considerations must yield.

Mr. Cabot's mind was distinguished by the capacity of investigating profoundly the most difficult subjects, of embracing the fundamental principles, and at the same time, all the details of the subjects he investigated ; and of forming respecting them the most simple and the most grand conceptions. He was possessed at the same time of an elo-

quence, which was displayed not so much in public debate, as in private conversations :—an eloquence which charmed at once by its beauty and its simplicity, and which brought within the comprehension of common minds, the principles which his deep investigations had developed. He had an ardent and constant thirst for knowledge, which was evinced not so much in great enterprises for the attainment of it, as in his exact observation and skilful analysis of all the objects about him. His industry and his powers of application fitted him for the pursuit of every species of knowledge : his choice of objects was determined not by his powers, but by his feelings.—Sensible to all the beauties of nature, and an admirer of all the works of creation, his benevolence, his true philanthropy, fixed his attention most strongly on whatever appertained to the cause of humanity and the welfare of society.—Hence, his mind was devoted to the study of political economy and the science of government. In regard to these subjects, it may be said most truly, his eye was single ; he had no personal objects to warp his judgment ; and he was thus enabled to see instantly and to point out clearly, every deviation from the path of political wisdom, which was occasioned by political ambition, and which political sophistry attempted to hide or to excuse.—Practically wise, he would not be strenuous in small things ;—elevated and pure, he could never consent to attain his purpose by what was base or false.

Engrossed as was Mr. Cabot's mind by public affairs during many years—years most memorable in the history of our nation and of mankind, his feelings were never absorbed in the great things of this world. Full, too full of the most genuine sensibility, he more than satisfied all the claims of friends and kindred. His knowledge, his powers to delight and to serve, his means, and his labours were most cheerfully employed, even for those who could not make

claims upon him. But in the circle of his more intimate friends, in the intercourse of domestic life—if not forbidden to intrude on the sacred privacy of such topics at this moment—who would dare attempt to describe the fulness, the constancy, the depth, the delicacy of the feelings and affections which he displayed? The delight of all around, his task might seem easy to the young and the thoughtless. It was easy to appear good and pure, for to this end he had only to expose his whole heart without disguise. But how could it be easy to remember the circumstances and feelings of every one who approached him, and to strengthen the good feelings of every one by his sympathy—to control and correct what was bad, so that men seemed to wash away their impurities in their intercourse with him—to feel the joy and participate in the grief of all with whom he was conversant; how could all this be easy, except to a man of most extraordinary talents and virtues? This was the great charm about him—that while he made men wiser, he made them better; and if in all that he did there seemed to be no labour, it was, that the strength, with which he grasped every subject, was accompanied by a grace and a sweetness of discourse, by which the effort was hidden.

Mr. Cabot devoted the early period of his life to commerce. For many years he encountered the dangers of the sea, as a shipmaster. He was one of that class of citizens, who had contributed so much to the prosperity of the United States, and who gave occasion to the splendid encomium of Burke on the enterprise and intelligence of the navigators of New England. But even amidst the difficulties and dangers of a seafaring life, he did not neglect the cultivation of his mind. That mind was too deep, and contemplative, and sound, and clear, to be checked by any obstacles; or rather it found food in every thing, and was strengthened by every exercise in which it was engaged. His early

visits to foreign countries were means of his education. What he saw, he perceived with the eye of a philosophical statesman. He came home from every voyage improved and enlightened with large and comprehensive views of human nature and of human society. Before he was twenty six years of age, he was chosen to the Provincial Congress, which met at Concord with the visionary project of ordaining a *maximum* of prices—at a time, when our commerce being cut off, men foolishly hoped that they could cheapen commodities, by forcing the holders to sell at reduced and fixed rates. Good sense triumphed over folly, and Mr. Cabot there first displayed that profound acquaintance with the correct principles of political economy, for which he was, above all the men in our nation, throughout his life, most remarkable. It is well known to his friends, that even before Adam Smith was known in this country, and twenty years before Say and the continental writers had formed any correct notions on the subject, Mr. Cabot maintained the present prevailing and enlightened doctrines, and strenuously contended for the entire liberty of domestic and international commerce.

In the State Convention, which was called to deliberate on the adoption of the Federal Constitution, Mr. Cabot was a most influential member. How important the decision of that Convention was, is now well known. In that Convention he was associated with King, and Ames, and Parsons, in maintaining and securing the dearest interests of the country.

Shortly after the adoption of that Constitution, he was induced by a sense of public duty, and against his inclination, to accept the office of Senator of the United States. In that office he not only possessed the confidence of the Senate—but he was one of the most confidential friends of Washington and of Hamilton, *then the eye and the ear* of this

nation. If there be any merit in our financial system reported by Hamilton, and preserved through all the changes of parties, Mr. Cabot is entitled to a large share of that merit; for upon his commercial knowledge and profound views, not only of finance, but of political economy, Gen. Hamilton reposed the most unlimited confidence. The friendship and mutual confidence of these two distinguished statesmen continued till the premature and lamented death of Hamilton.

Nor was the intimacy and affection between Mr. Cabot and Mr. Ames less close. They were like brothers—one in feeling, principle, purity, and patriotism. The day has gone by, never to return, in which the delicacy, genius, independence, public services of Ames can be called in question.

Mr. Cabot was, in short, for forty years, the Nestor, the wise, cool, considerate Counsellor of most of the intelligent Statesmen on the Federal side in our state and national Governments. Asking nothing for himself, hoping, wishing nothing for his friends, with a mind capable of comprehending the most abstruse points or questions, and ready to discuss the most simple—without parade—without assumption, applying the powers of a most persuasive eloquence, in the most finished and correct language, pouring forth the stores of a mind, enriched by various literature and research, he never failed to convince, or inform, or persuade. The great characteristics of his mind, in which friends and foes (if he had any) would agree, were simplicity and profoundness. It is impossible to calculate how great and how extensive were the effects of such a mind on the happiness and welfare of a state. We can only know it by our loss.

Perhaps we ought here to finish this simple, but correct portrait of this lamented individual. But can we do it conscientiously? Can we satisfy those numerous friends,

whom he has comforted in sorrow, relieved by his wise counsels and advice from mental distress, in circumstances embarrassing and apparently irremediable? To whom he has devoted, even amidst corporal anguish, so much of his time, and his healing and persuasive eloquence? Who is there, who had any, even the most remote, claims, that did not find him at all moments, in sickness and in health, a steady, wise, considerate, judicious, feeling counsellor and friend? What man ever possessed or enjoyed out of the sphere of public life so much personal respect and confidence? Who can say among those to whom he was known, that he would not have relied on his integrity and justice, if his whole fortune was at stake? Who will say, that when his own mind was in doubt, he did not feel an entire confidence in the clear, impartial judgment and discretion of George Cabot? No—Such men are seldom permitted to exist, by the decrees of the Almighty Governor of the world,—but when they *are* sent among us, they should enkindle our zeal for virtue—for self devotion—for the display of our talents for the public good, and for the happiness of all around us. We should not be deterred by the hopelessness of equalling him.

Mr. Cabot was a sincere and devout Christian, and died in the hopes which that religion offers. He was a member of the Church under the care successively of Kirkland, Thacher, and Greenwood. His life is the best proof of his pious feelings and religious principles.

The last sickness of this most excellent man was long continued, painful and distressing. This he bore with the patience and fortitude, which would have been expected by all who knew him; and to the last moments, in which his mind retained its powers, he continued to manifest the most entire submission to the divine will, and the most perfect confidence in the divine goodness.

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